

The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.


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No. 46.

HOW CATHOLIC FREE SCHOOLS CAN BE ESTABLISHED AND SUPPORTED.

TO THE EDITOR OF THE REVIEW.—*Sir:*

INCE you have invited your readers to inform you about the various means in vogue of raising the necessary revenue for Catholic free schools, I will let you know about our method. Three years ago we built a fine school and determined that our course of instruction should in every way be equal, aye superior, to that of our local public and high school. Hence we established the graded system and added the high-school course. In order to induce all the children to come, the rector announced that the instruction would be absolutely "free" in the full sense of the word. The result: when we opened we had every Catholic child in school. The pastor declared he would for the present be satisfied with his support and use his salary for the school; when the contemplated new church would have been built, he hoped that the pew-rent would be large enough for his salary and the support of the school. Hence from the pew-rent of our little church, having a seating capacity of only 200, we supported our pastor and six sisters for two years. Our new church is built now, and the pastor announced recently that the pew-rent would be ample to pay both his salary and that of the sisters.

In a neighboring parish the same conditions prevailed; their pastor solved the difficulty in the same manner: the children quit paying a cent of tuition.

In still another parish of our county the school has been a free one for upwards of fifteen years; the more generous and better

situated people in the parish, whether they have children or not, making an annual donation for its support.

In a few other schools of our county the parish gets the benefit of part of the public school fund—the district being entirely Catholic; the balance is made up by donations of generous people. Thus our Catholic schools in this county are—every one—free schools, not a single child paying tuition. With us a “Catholic free school” is not a novelty, but the established, proper thing, and we smiled when a short while ago the Catholic papers made so much ado about a parish in Quincy, Ill., heralding far and wide the fact that its school had been put on the basis of free tuition.

I believe there are many Catholic schools outside the large cities which are practically “free schools.” Of course, it may be difficult to adopt similar methods in larger cities, but allow me to make a few suggestions:

Let the pastors in our large cities give up their rivalry in outdoing each other in the magnificence of their church buildings and equipment. Let them refrain from building churches beyond the means of the present generation. Churches are often built that cost upward of \$60-80-100,000, where a \$40,000 church would fill the bill. The church would not be so magnificent, of course, nor its equipment so dazzling; but it could be made large enough and decently furnished for almost half the money. What reason and what religion is there in building rich, magnificent temples in the quarters of the poor, when the latter are bled almost to death and a debt is piled up that coming generations will curse the pastor for making. It is no exaggeration to remark that many city parishes have thousands upon thousands of dollars of indebtedness that should never have been incurred, and would not have been incurred, but for the desire of the pastor and sometimes of the people, or both, to “astonish the natives” and to “beat” their neighbors. Such a rivalry is unhealthy and dangerous, and the bishops of the country would confer a boon upon a long suffering Catholic public by putting a stop to it.

In parishes of this kind there are constant rounds of entertainments, fairs, parties, etc., for the purpose of meeting the interest and principal of a debt that should never have been made.

If half of these efforts were devoted, as they could be if things had been managed rightly, to the raising of the revenue for the current expenses of the parish schools, many a city parish could boast a “free school.”

I am one of those who sincerely believe that the honor of God and the salvation of souls are better subserved by having modest, yet decent, churches and up-to-date, first-class Catholic “free schools” with all our children in them, than by having a magnifi-

cent temple but the children largely outside of the Catholic parish school, either because it beggars the poor people to pay the tuition for their generally numerous offspring or hurts their natural pride to be "officially" classified with the poor and on the strength of this proclaimed fact to be admitted free.

Where a parish school can be supported from the general funds of the church, it is in my humble opinion sheer folly to question the wisdom or justice of so doing. The question of justice is settled by common sense and modern custom in many lands, and the III. Plenary Council of Baltimore; the question of wisdom by the potent fact that in this new land and in our relatively primitive condition, constant appeals to the generosity of the people, for generations to come, will continue to ring from the pulpits.

H. L.



PIUS IX. AND OUR CIVIL WAR.

[From the original MSS. in the Library of Congress, the American Catholic Historical Society recently published in its *Records* (xiv, 3) copies of the correspondence relating to the efforts of Pope Pius IX., as Supreme Head of Christendom, to secure the blessings of peace to the two mighty powers at war in the United States in the early sixties.

Although some, if not all, of these documents have appeared in years gone by in print (in periodicals and may be book form), they now have been brought together for the first time to the advantage of the student of history, and we believe we do a good work in reproducing them in *THE REVIEW*, because, as our readers know, the attitude of Pius IX. in regard to our Civil War is frequently and grossly misrepresented.]

His Holiness Pope Pius IX. to Archbishop Hughes, of New York.

[Translation.]

To Our Venerable Brother, John, Archbishop of New York.

Pope Pius IX.

Venerable Brother:—Health and Apostolic benediction. Among the various and most oppressive cares which weigh on us in these turbulent and perilous times, we are greatly affected by the truly lamentable state in which the Christian people of the United States of America are placed by the destructive Civil War broken out among them.

For, Venerable Brother, we can not but be overwhelmed with the deepest sorrow while we recapitulate, with paternal feelings, the slaughter, ruin, destruction, devastation, and other innumerable and ever-to-be-deplored calamities by which the people themselves are most miserably harassed and dilacerated. Hence, we

have not ceased to offer up, in the humility of our hearts, our most fervent prayers to God, that He would deliver them from so many and so great evils. And we are fully assured that you also, Venerable Brother, pray and implore, without ceasing, the Lord of Mercies to grant solid peace and prosperity to that country. But since we, by virtue of the office of our Apostolic ministry, embrace, with the deepest sentiments of charity, all the nations of the Christian world, and, though unworthy, administer here on earth the vicegerent work of Him who is the Author of Peace and the Lover of Charity, we can not refrain from inculcating, again and again, on the minds of the people themselves, and their chief rulers, mutual charity and peace.

Wherefore we write you this letter, in which we urge you, Venerable Brother, with all the force and earnestness of our mind, to exhort, with your eminent piety and episcopal zeal, your clergy and faithful to offer up their prayers, and also apply all your study and exertion, with the people and their chief rulers, to restore forthwith the desired tranquillity and peace by which the happiness of both the Christian and the civil republic is principally maintained. Wherefore, omit nothing you can undertake and accomplish, by your wisdom, authority and exertions, as far as compatible with the nature of the holy ministry, to conciliate the minds of the combatants, pacify, reconcile, and bring back the desired tranquillity and peace, by all the means that are most conducive to the best interests of the people.

Take every pains, besides, to cause the people and their chief rulers seriously to reflect on the grievous evils with which they are afflicted, and which are the result of civil war, the direst, most destructive and dismal of all the evils that could befall a people or nation. Neither omit to admonish and exhort the people and their supreme rulers, even in our name, that with conciliated minds they would embrace peace, and love each other with uninterrupted charity. For we are confident that they would comply with our paternal admonitions and hearken to our words the more willingly as of themselves they plainly and clearly understand that we are influenced by no political reasons, no earthly considerations, but impelled solely by paternal charity and peace, to exhort them to charity and peace. And study, with your surpassing wisdom, to persuade all that true prosperity, even in this life, is sought for in vain out of the true religion of Christ and its salutary doctrines. We have no hesitation, Venerable Brother, but that calling to your aid the services and assistance even of your associate bishops you would abundantly satisfy our wishes, and by your wise and prudent efforts bring a matter of such moment to a happy termination.

We wish you, moreover, to be informed that we write, in a

similar manner, this very day to our Venerable Brother, John Mary [Odin], Archbishop of New Orleans, that, counseling and conferring with you, he would direct all his thought and care most earnestly to accomplish the same object.

May God, rich in mercy, grant that these, our most ardent desires, be accomplished, and as soon as possible our hearts may exult in the Lord over peace restored to that people.

In fine, it is most pleasing to us to avail ourselves of this opportunity to again testify the special esteem in which we hold you, of which, also receive a most assured pledge, the Apostolic Benediction, which coming from the inmost recesses of our heart, we most lovingly bestow upon you, Venerable Brother, and the flock committed to your charge.

Dated Rome, at St. Peter's, October 18th, 1862, in the seventeenth year of our Pontificate. Pius IX, Pope.*)

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President Davis to A. Dudley Mann, the Commissioner of the Confederate States to Belgium.

Department of State,  
Richmond, 23rd Sept., 1863.

Sir :—The President, having read the published letter of his Holiness Pope Pius the Ninth, inviting the Catholic Clergy of New Orleans and New York to use all their efforts for the restoration of peace in our country, has deemed it proper to convey to His Holiness, by letter, his own thanks and those of our people for the Christian charity and sympathy displayed in the letter of His Holiness, as published, and of which you will find a copy annexed.

The President, therefore, directs that you proceed in person to Rome, and there deliver to His Holiness the President's Letter, herein enclosed, and of which a copy is also enclosed for your own information, and you will receive herewith a special Commission appointing you as Envoy for the purpose above expressed.

I am, very respectfully, your obedient servant,

J. P. Benjamin,

A. Dudley Mann, Esq.,

Secretary of State.

Commissioner, &c., &c., Brussels.

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The Same To The Same.

Jefferson Davis, President of the Confederate States
of America.

To A. Dudley Mann, Greeting.

Reposing special trust and confidence in your prudence, integrity and ability, I do appoint you, the said A. Dudley Mann, Special

*) This is a very poor translation, but, not having the original Latin text for comparison, we do not venture to improve it, but give it as we find it in the "Records."—A. P.

Envoy of the Confederate States of America, to proceed to the Holy See and to deliver to its Most Venerable Chief, Pope Pius IX., Sovereign Pontiff of the Roman Catholic Church, a communication, which I have addressed to His Holiness under date of the twenty-third of this month.

Given under my hand and the seal of the Confederate States of America, at the City of Richmond, this 24th day of September, in the year of our Lord 1863.

Jefferson Davis.

Loco + Signi.

By the President.

J. P. Benjamin,

Secretary of State.

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President Davis to His Holiness Pope Pius IX.

Executive Office,

Richmond, September 23rd, 1863.

Most Venerable Chief of the Holy See and Sovereign Pontiff  
of the Roman Catholic Church :

The letters which your Holiness addressed to the venerable chiefs of the Catholic clergy in New Orleans and New York have been brought to my attention ; and I have read with emotion the terms in which you are pleased to express the deep sorrow with which you regard the slaughter, ruin and devastation consequent on the war now waged by the Government of the United States against the States and the People over which I have been chosen to preside ; and in which you direct them, and the clergy under their authority, to exhort the people and the rulers to the exercise of mutual charity and the love of peace. I am deeply sensible of the Christian charity and sympathy with which your Holiness has twice appealed to the venerable clergy of your church, urging them to use and apply all study and exertion for the restoration of peace and tranquillity.

I, therefore, deem it my duty to offer to your Holiness, in my own name and in that of the people of the Confederate States, the expression of our sincere and cordial appreciation of the Christian charity and love by which your Holiness is actuated, and to assure you that this people, at whose hearth-stones the enemy is now pressing with threats of dire oppression and merciless carnage, are now, and ever have been, earnestly desirous that this wicked war shall cease; that we have offered at the foot-stool of our Father who is in Heaven prayers inspired by the same feelings which animate your Holiness ; that we desire no evil to our enemies, nor do we covet any of their possessions, but are only struggling to the end that they shall cease to devastate our land and inflict useless and cruel slaughter upon our people, and that we be per-



mitted to live at peace with all mankind, under our own laws and institutions, which protect every man in the enjoyment not only of his temporal rights, but of worshipping God according to his own faith.

I, therefore, pray your Holiness to accept from me, and from the people of the Confederate States, this assurance of our sincere thanks for your effort to aid the cause of peace, and of our earnest wishes that your life may be prolonged and that God may have you in His holy keeping.

Jefferson Davis,

President Confederate States of N. America.

His Holiness Pope Pius IX. to President Davis.

[Endorsed.] Translation from the original copy, in Latin, by the Foreign Office of the Pontifical States, in compliance with my suggestion. [Endorsement apparently by President Davis.]

To the Illustrious and Honorable Jefferson Davis, President of the Confederate States of America.

Pius IX.

Richmond.

Illustrious and Honorable Sir, Greeting.

We recently received, with all the kindness that was due to him, the Envoy sent by Your Excellency to convey to Us your Letter dated the 23rd of the month of September of the present year. It was certainly a cause of no ordinary rejoicing to Us to be informed—by this gentleman and by the Letter of Your Excellency—of the lively satisfaction You experienced, and of the deep sense of gratitude You entertained towards Us, Illustrious and Honorable Sir, when You first perused Our Letters addressed to those Venerable Brothers, John, Archbishop of New York, and John, Archbishop of New Orleans, on the 18th of October of last year, in which we again and again strongly urged and exhorted those Venerable Brothers, on account of their great piety and episcopal solicitude, to make it the object of their constant efforts and of their earnest study, acting thus in Our name, to put an early end to the fatal civil war prevailing in that country, and to re-establish among the American people peace and concord, as well as feelings of mutual charity and love. It was also peculiarly gratifying to Us to hear that You, Illustrious and Honorable Sir, as well as the people whom you govern, are animated by the same desire for peace and tranquillity which We so earnestly inculcated in the Letters referred to, addressed to the said Venerable Brothers. Would to God that the other inhabitants of those regions (the Northern people), and their rulers, seriously reflecting upon the fearful and mournful nature of intestine warfare, might, in a dispassionate mood, hearken to and adopt the counsels of peace!



We, on Our part, shall not cease offering up Our most fervent prayers to Almighty God, begging and supplicating Him, in His Goodness, to pour out upon all the people of America a spirit of Christian charity and peace, and to rescue them from the multitude of evils now afflicting them. We also pray the same All-clement Lord of Mercies to cause to shine upon Your Excellency the Light of His Divine Grace and to unite You and Ourselves in bonds of perfect love,

Given at Rome, at St. Peter's, the 3rd day of December, 1863,  
in the eighteenth year of our Pontificate. Pius PP. IX.

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Judah P. Benjamin to A. Dudley Mann.

Department of State,
Hon. A. Dudley Mann,
Richmond, 1st Feb., 1864.
&c., &c., &c.,
Brussels, Belgium.

Sir:—I have the honor to acknowledge the receipt, in due course, of your despatches from No. 59 to No. 70, both inclusive—the No. 59 received on the 31st Oct. and No. 70 on the 16th ulto.

As I was aware that you must have received my No. 9 about the end of October, and would, therefore, be absent from your post, I delayed acknowledgement, the more especially as your despatches, while keeping the Department advised of the current of political events in Europe, contained no matter of business requiring special answer.

The President has been much gratified at learning the cordial reception which you received from the Pope, and the publication of the correspondence here (of which I send you a newspaper slip) has had a good effect. Its best influence, as we hope, will be felt elsewhere in producing a check on the foreign enlistments made by the United States. As a recognition of the Confederate States, we can not attach to it the same value that you do—a mere inferential recognition, unconnected with political action or the regular establishment of diplomatic relations, possessing none of the moral weight acquired for awaking the people of the United States from their delusion that these States still remain members of the old Union. Nothing will end the war but the utter exhaustion of the belligerents, unless by the action of some of the leading powers of Europe in entering into formal relations with us, the United States are made to perceive that we are, in the eyes of the world, a separate nation, and that the war now waged by them is a *foreign*, not an *intestine* or *civil* war, as it is termed by the Pope. This phrase of his letter shows that his address to the President

as "President of the Confederate States" is a formula of politeness to his correspondent, not a political recognition of a fact. None of our public journals treat the letter as a recognition in the sense you attach to it, and Mr. Slidell writes that the Nuncio at Paris, on whom he called, had received no instructions to put his official *visa* on our passports, as he had been led to hope from his correspondence with you. This, however, may have been merely a delay in the sending of the instructions.

Without having anything special to communicate, as you receive the news through the papers so much more promptly than I can send it, I deem it proper to inform you that no reliance whatever is to be placed on the accounts with which the Northern papers are filled as to the condition of the Confederacy. Altho' for some time after the defeat of our army at Missionary Ridge there was great despondency and gloom (the natural reaction after the exaggerated expectations of the results of the victory at Chica-mauga), those feelings have passed away, and our army, both in the West and in Northern Virginia, is now enthusiastically re-enlisting for the war by brigades, which give unanimous votes. We shall take the field in the Spring with largely recruited forces.

There has been less promptness and energy in the legislation by Congress than we had hoped for, and less than the magnitude of the interests at stake warranted us in expecting. But the subjects for discussion were important and difficult, and it was no easy matter to reconcile conflicting opinions. There remain but about two weeks of the session, and as the debates have exhausted the subjects for legislation, we may now rely on the early passage of the measures needed for infusing renewed energy into our operations.

It does not seem to me, but I may be over-sanguine, that the finances of the North can stand the tension of their enormous expenditure beyond the present campaign. As our own embarrassments proceed solely from an excessive issue of currency, held entirely at home, they are easily remedied by proper legislation. Those of the North involve their relations with the whole world, their external commerce, and the whole framework of their government. If they can not borrow money they can not keep an army in the field, while we can. So far as finances are concerned, our ability to resist is without limit, and it now seems to me that in the exhaustion of their means of raising money will be found the agency that is to put an end to the struggle.

I am, very respectfully, your obedient servant,

J. P. Benjamin,

Secretary of State.

A. Dudley Mann to President Davis.

[Endorsed.] Rec'd Oct. 10th, 1864.

Brussels, May 9th, 1864.

Mr. President :

Herewith I have the honor to transmit the letter which His Holiness Pope Pius IX. addressed to your Excellency on the 3rd of December last. Mr. W. Jefferson Buchanan has obligingly undertaken its conveyance, and will deliver it in person.

This letter will grace the archives of the Executive Office in all coming time. It will live, too, forever in story as the production of the first Potentate who formally recognized your official position and accorded to one of the diplomatic representatives of the Confederate States an audience in an established Court Palace, like that of St. James or the Tuileries.

I have the honor to be, with the most distinguished consideration, your Excellency's obedient servant,

A. Dudley Mann.

His Excellency, Jefferson Davis,

President C. S. A.,

Richmond.



THE ORIENTATION OF THE LODGE.

Our last quotation, while interesting in as much as it placed more clearly before us the intimate relationship existing between Masonry and the ancient pagan brethren, has drawn us a little aside from sun-worship. Mackey's Masonic Ritualist, on pp. 59 and 60, brings us back to this cardinal point.

"A lodge," he says, "is situated due east and west, because when Moses crossed the Red Sea, being pursued by Pharoah and his host, he erected on the other side, by divine command, a tabernacle, which he placed due east and west to receive the first rays of the rising sun and to commemorate that mighty east wind by which that miraculous deliverance was effected. This tabernacle was an exact pattern of Solomon's temple, of which every lodge is a representation ; and it is or ought therefore to be placed due east and west."

On reading this passage, one would be inclined to believe that the Masonic lodge was intended to be an exact counterpart of the tabernacle of the wilderness, or at least an exact copy of the temple, for which, we are told, the tabernacle furnished the pattern. "The tabernacle and the temple faced east : The lodge is a copy of these : Therefore it should face east." Such seems to be the evident argument. We are sorry that, on the strength of

information given us on p. 29, we must reject the argument and seek elsewhere for the reason of this orientation. Learn from the following passage how little reliance is to be put on Masonry when it appeals for its symbolism to the Old Testament. Our author is speaking of the Three Gates which Masonic legend attributes to the temple.

"Dr. Dalcho, in his 'Orations,' " he says, "has found great fault with the York rite of Masonry, because it has in its ceremonies perpetrated the error of furnishing the Temple of Solomon with three gates—one at the south, one at the west, and one at the east—while, in truth, there was but one gate to the temple, and that was in the porch at the east end. But the real error lies with Dr. Dalcho, who has mistaken a symbolical allusion for an historical statement. It is not pretended that, because Masonry has adopted the Temple of Jerusalem as the groundwork or elementary form of all its symbols, a lodge is therefore ever expected, except in a symbolical sense, to be a representative of the temple. On the contrary, the very situation of a lodge is the exact reverse of that of the Temple. The entrance of the former is at the west, that of the latter was at the east. The most holy place of a lodge is its eastern end, that of the Temple was its western extremity."

With such striking dissimilarities between the Temple and the lodge, it is evident that the former is not the pattern of the latter; "is an elementary form or groundwork," and nothing more. The argument, therefore, "the tabernacle or temple was so and so; therefore a lodge should be so and so;" has no value save as a blind. We must seek the reason elsewhere and we shall find it, where we should expect to find it, in ancient paganism.

"The orientation of the lodges," says our author on p. 60, "or their position due east and west, is derived from the universal custom of antiquity. 'The heathen temples,' says Dudley, 'were so constructed that their length was directed towards the east, and the entrance was by a portico at the western front, where the altar stood, so that the votaries approaching for religious rites directed their faces towards the east, the quarter of sunrise.' The primitive reason of the custom undoubtedly is to be found in the early prevalence of sun-worship, and hence the spot where the luminary first made his appearance in the heavens was consecrated in the minds of his worshipers as a place entitled to peculiar reverence. Long after the reason had ceased, the custom continued to be observed, and Christian churches still are built, when circumstances will permit, with a particular reference to an east and west position. Freemasonry, retaining in its symbolism the typical reference of the lodge to the world, and constantly alluding to the sun in his apparent diurnal revolution, im-

peratively requires, when it can be done, that the lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary."

The orientation of the lodge, therefore, dear reader, is not derived from the location of tabernacle or temple, except in as much as to the Mason their position expresses what he calls the universal custom of antiquity derived from the primitive system of sun-worship. This it is, and not anything distinctive of Judaism, that claims his attention and reverence. In the temple he may take or leave whatever suits him, but it is imperative that he conform, wherever he can do it, to whatever refers to the apparent motion of the sun. Every ceremony of the lodge must keep him in mind of this. This is heathenism, its temples, its ceremonies, its doctrines, its mysteries constantly kept under our eyes as models of Masonry, nay as Masonry itself in lifeblood and spirit. Here there is never anything sectarian, it is always universal; the ceremonies are "sacred and solemn"; "the temples are consecrated in the minds of those who worship in them as places of peculiar reverence"; the doctrines are expressions of the "primitive religion of our race," the parent of sun-worship. When Christianity is spoken of, it is made by cunning insinuation rather than by open assertion to conform to and express the heathen type. "Christian churches still are built, when circumstances will permit, with a particular reference to an east and west position." Our author is better acquainted with pagan than he is with Christian customs; our churches face north, south, east and west according to convenience, and if they faced east, it would not be with any reference to the material sun, the dispenser of physical light, but to the spots hallowed by the life and death of Jesus Christ, the eternal "Sun of Justice."

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BOOK REVIEWS.

The Paternoster Books, a Series of Devotional Treatises. B. Herder, St. Louis, Mo. Price 30cts. each, net.—1. A Mirror for Monks, by L. Blossius. 2. A Short Rule and Daily Exercise for a Beginner in the Spiritual Life, by L. Blossius. 3. The Oratory of the Faithful Soul, by L. Blossius. 4. The Four Last Things, by Bl. Thomas More. 5. A Spiritual Consolation, etc., by Bl. John Fisher, Bishop of Rochester.

The Paternoster Books are a timely undertaking. The selection is made with a view to win the laity, and the small, handsomely bound volumes will greatly facilitate their introduction into Catholic families.

1.-3. It would be superfluous to say much of Blossius as an ascetical writer. His writings were one of his most powerful means to reform communities and monasteries. In 'A Short Rule,' the faithful will find valuable suggestions for a life of Christian perfection. The 'Daily Exercises' in the same volume, and the 'Oratory of the Faithful Soul,' containing religious thoughts for every day of the week, are store-houses of spiritual wisdom.

4. More and Fisher can not be put aside as lacking sufficient experience in the hardships of every-day life. The name of either author will induce many a layman, who generally leaves ascetical books untouched, to buy and read their works. The quaint old style makes More's treatise fascinating; the directness of mediæval expression, sometimes perhaps not according to modern taste, renders it original and attractive. The exposition is logical and convincing.

5. We are certain that many Catholics in their last hour could apply the words of the Blessed Martyr-Bishop Fisher to themselves: "Me seemeth now that I cast away my sloth and negligence, compelled by force." Let them listen now to the prisoner and learn from him to value their time and to prepare in good season for a happy death. Religious may perhaps set more value on Fisher's second treatise, 'The Ways of Perfect Religion,' than on Blossius' 'Mirror for Monks,' whereas the third, "A Sermon on the Passion," is a splendid "mirror" for lenten preachers.

A Precursor of St. Philip. (Buonsignore Cacciaguerra) by Lady Amabel Kerr. 196 pages. St. Louis: B. Herder, 1903. Price \$1.25 net.

For almost forty years Cacciaguerra had "trodden the paths of unrestrained license." It was therefore not enough for him to become "essentially a penitent to the end of his life." As a lay-apostle, and even more after he had received the priestly character, he endeavored to draw men to a more free and generous use of the sacraments. Whether and in how far he influenced St. Philip Neri, who lived with him for many years, at San Girolamo, is almost impossible to state. It is but natural, however, to suspect some influence. It seems, Cacciaguerra finally became aware that he was too severe in his direction of souls. For he said to his disciples who stood around his death-bed, "Weep not, for there remains one with you, who will do more for you than I could have ever done." Justly, therefore, our author styles Cacciaguerra the precursor of St. Philip. The book is a beautiful picture of a zealous priest, drawn by a loving master-hand.

MINOR TOPICS.

How Catholics Can Exert a Social Influence Against Divorce.—When Cardinal Gibbons was asked some weeks ago, how Catholics could exert their influence against the custom of divorce that is prevailing so generally in this country, he replied that: "Catholic ladies can not well take upon themselves to regulate the customs of society, situated as they are in this country. Therefore, he would not say that they should not meet married divorced people in general gatherings. But he would advise them neither to invite such people to their social functions, nor to accept any invitations from them to attend theirs." This position of the Cardinal commends itself even to Protestant church papers. "Among respectable people" says the Baptist *Watchman* (quoted in the N. Y. *Evening Post* of Oct. 31st) "social customs have quite as much to do with divorce as the permissions of legislation. If every one understood that if a defendant in a divorce suit remarried, he or she would be socially ostracised in the circle in which they moved, people would think a good many times before they incurred this penalty. The fact that society condones these offences does more to debase current moral standards than anything legislators can do. Ordinarily decent people pay far more attention to the standards set by society than to those established by law. If the leading members of society in any place should adopt the rule suggested by Cardinal Gibbons and neither invite such ('married divorced') people to their social functions, nor accept any invitations from them to attend theirs, the violations of the New Testament law of morality would be pretty effectively discouraged."

The Morality of Hypnotism.—Two valuable articles on "The Morality of Hypnotism," which recently appeared in a Catholic magazine, are thus summarized and commented by the esteemed *Casket* (No. 43): "The author gives the conclusion reached by the distinguished Jesuit theologian, Lehmkuhl, that with proper precautions the use of hypnotism in medical practice is lawful, especially if diseases can be cured by this means which will not yield to any other kind of treatment, a theory which physicians now declare to be an established fact. By way of warning, a writer in the London *Month* is quoted as saying: 'Save in the hands of duly qualified operators, and very few can attain that position, attempts at hypnotism are nothing short of criminal, as necessarily involving a terrible disturbance of the whole nervous system, a disturbance which may extend to all the faculties.' We have seen a physician of good standing in one of the largest cities in Canada hypnotize a woman against her will for the amusement of a drawing-room. She had on some previous occasion allowed him to hypnotize her for the purpose of medical treatment, and his subsequent employment of the power thus acquired was a gross abuse. Assuredly such men should never be permitted to practice hypnotism at all. The same prohibition, enforced by law if necessary, should be laid upon those who go about giving hypnotic exhibitions to amuse the crowds of gaping sight-seers who are willing to pay to witness the fun."

A subscriber in the North writes us :

A year ago last summer, a certain Father Maher went through this State, visiting priests to induce them to take stock in a book firm in New York, whose object it is to sell Catholic books at reasonable prices. For an inducement he read to me the names of those who had given notes or cash. I was indeed surprised to hear so many clergymen had subscribed large sums of money. One had put in \$1,800, some \$1,000, \$800, most of them \$100. Now if the same were done for a Catholic daily newspaper, I should think hundreds of priests could be found willing to put in a certain amount of money. The more stockholders, the more subscribers. I believe the weekly papers would not suffer by a daily; on the contrary, they would obtain more reliable news, and their subscribers would rather increase than decrease, for the reason that they would be able to offer better and more instructive informations. Those who subscribe to a weekly paper only will not keep a daily, even if it be Catholic. For subscribers we should have to rely mainly on those families who now keep (indifferent or anti-Catholic) daily papers.

I believe the main difficulty lies in finding the proper editors and managers.

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The power to declare war is vested by the Constitution in Congress. Yet, as constitutional students have long since pointed out, a meddlesome and unscrupulous president, through his handling of foreign affairs, has practically the power of forcing Congress and the country into war. President Hayes, after his retirement, in a private conversation with Mr. Stevens, made some suggestive remarks on the powers of the presidency in this regard, which that writer embodied in his book on the Constitution. No man, said Mr. Hayes, has ever been able to define the vague power of the president of the United States. Napoleon, he argued, could make of that office whatever he wished, under the indefinite "war powers." And Mr. Hayes pointed out how easy it was, by indiscretions or calculated mischief-making in foreign relations, for the president to embroil the country in war. Our safeguard hitherto, said the ex-President, has been in the fact that all our presidents have been "conservative and conscientious men." The events of the past few weeks cause one to wonder if Mr. Roosevelt is anxious to make a break in that honorable tradition.

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Morley's Life of Gladstone reveals the fact that the famous pamphlet entitled 'Vaticanism,' in which Gladstone endeavored to prove that the decree of infallibility had made it impossible for a loyal Englishman to be a Catholic, was revised and corrected by Lord Acton and Dr. Döllinger. Acton, though he never openly left the Church, was certainly a disloyal son to her at that time; and Döllinger died, so far as we know, in unrepented heresy. Newman's 'Letter to the Duke of Norfolk' demolished the pamphlet, but the great Oratorian took the sting out of it by a kindly private letter to Gladstone, ending with the words, "I do not think I ever can be sorry for what I have done, but I never can cease to be sorry for the necessity of doing it."—*Casket* (No. 45.)

We heartily agree with the *Hartford Catholic Transcript* when it says (No. 22) of the so-called Catholic controversy going on in the *New York Sun* (not the first one by the way) that it "is more salacious than edifying," and we also subscribe to its further observation: "The Church Militant in America is not perfect—if it were perfect it would no longer be a part of the Church Militant. We have shortcomings to deplore and abuses to remedy, but it will be hard to persuade the saner portion of the Catholic public that the proper place to weep over, exaggerate, parade, and ridicule our faults, is to be found in the columns of a more or less hostile journal."

A curious bit of news made public by Mr. Dudley Baxter, in his recent book, 'England's Cardinals,' is that Cardinal Reginald Pole, kinsman of Henry VIII. and last Catholic Archbishop of Canterbury, was actually elected pope, but having scruples as to the legality of his election he induced the conclave to set it aside and choose Julius III. instead.

The accepted view was that, when a large number of votes had been given for him in the conclave, Cardinal Pole declined the honor because of his high conception of the papal dignity. (Cfr. *Kirchenlexikon*, X, 129.)

The revelations of the "business" methods employed in forming the great ship-builders' trust should open the eyes of the public to the standards of business morality prevailing in our financial circles of the highest reputation. The well-known bankers Morgan & Co. were the promoters and backers of this enterprise, which the receiver in his report calls "an artistic swindle." Lack of space does not permit us to go into details about this stupendous "skin-game," but it will be of interest to our readers to carefully watch further developments.

The *Good Counsel Magazine*, which ought to know better, says in an obituary notice of Msgr. Schröder (No. 11): "His native temperament, together with the strait-laced spirit of German orthodoxy, which he was imbued with, was a hindrance rather than an incentive to Catholic progress in this country."

Read "Liberalism" for "Catholic progress," and you have the plain truth.

Here is a pretty joke from the *Valley Magazine* (No 9):

"Not very long ago a reporter on an afternoon daily was sent out on Lindell Boulevard to interview (the late) Archbishop Kain. At the door he was told that the prelate was very busy and could not see anyone. 'That's all right,' answered the scribe. 'Mrs. Kain will do just as well.'"

The *Independent* (No. 2866) clamors for "a religious revival." The need is undeniable, and the program is at hand in Pius X.'s encyclical "E supremi Apostolatus."

